A SERMON PREACHED AT BROCKET HALL, BEFORE the Right VVorshipfull, Sir *John Brocket*, and other Gentlemen there assembled for the trayning of Souldiers.

January 2 and 3.

By Edmond Harris.

AT LONDON,
Printed by Thomas Orwin, for Iohn Daldern and William Haw.
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BIBLIOTHECA BODLEIANA

To the right Worshipfull *Sir Iohn Brocket Knight.*

IT was no parte of my meaning (right Woorshipfull) to haue communicated to any that which I spake by waie of exhortation and encouragement to the Souldiers that shewed themselues before you the 2. and 3. of *Ianuary*. Notwithstanding, I could not resist the daily importunitie of my friends, desiring to bee partakers of such matter as the Lord of his mercie did at that sodaine minister vnto mee for the comfort of the which heard. Wherefore giuing my selfe to remember what I had spoken, I deliuered them in writing so much as I could call to mind againe; which they finding meanes (I knowe not how) to bring vnto the print and certifying me therof, that duetie, which for your goodn[illegible] to me warde I owe vnto your woorship, caused me to present it vnto you; and so much the rather because you were the onely man; which when the

Souldiers were readie to come before you, admonished mee to employ my speache to such ende and purpose. Wherefore I beseech your worship to accept of this my small present, being a testimonie rather of my well meaning, than a reward of your benefites. The Lord encrease in you and yours his spiritual graces, and preserue you by faith working through loue vnto the kingdome of his sonne.

Your Worships to commaund in the Lord, Edmond Harris.

Dread not, neither bee afraide of them. The Lord your God which goeth before you he shall fight for you, according to all that he did in Egipt before your eyes.

Deut. 1. 29, 30.

IT was my purpose (right worshipfull) to haue gone forward in the exposition of S. Peter wherewith I began: but cõsidering how the occasion of this daies meeting required other exhortations than the words which were next to be expounded would minister vnto vs, I thought good to choose out an other portion of Scripture, agreeable to the present matter: especiallie considering how some euill disposed persons goe about to weaken the hearts and hands of our countrimen, as though we were not able to encounter with our Popish & Spanish aduersaries that now threaten vs with encomberance of warre in our owne land. The Scripture which I haue selected and chosen for this purpose is found written in the first of Deuteronomie: The wordes whereof are these, Dread not, &c. which containe in them a prophetical exhortation, wherewith Moses the conducter of Israel encou-

raged the people of the Lord, what time they seemed to faint for feare of their enemies. For hauing heard saie, how they should encounter with the sonnes of Anake men of giantlike stature, who did eate vp the Inhabitants of the land, and in comparison of whome the valiant men of Israel were but as Grashoppers to looke to, they tooke so sodaine discomfiture at these tidings, that they rather desired neuer to see the promised land, than to ioyne battaile with so strong and mightie aduersaries. This Moses perceiuing cõforted them with these wordes, saying: Dread not, &c. In which speech we are to obserue these two braunches, whereinto the Scripture deuideth it selfe. First, an exhortation. Secondly, the reasons of that exhortation. The exhortation is this, Dread not, neither bee afraide of them. The reasons are two in number. The first taken from the sauing presence of God among his people. The Lorde your God which goeth before you, he shall fight for you. The second taken from their former experience and triall of Gods mightie protection to themwarde in the land of Egipt. According to all &c.

Concerning the exhortation, let vs obserue who are exhorted not to feare, and whom they are exhorted not to feare: where the holy ghost saith, Dread not, neither bee afraide of them, he speaketh to the people of God, to them that were sanctified and set apart to bee a peculiar people vnto himselfe, to

such as were the true professors of Gods worde, thereby teaching vs, how Christians should not be faint harted in a good cause, but couragious and bould as Lyons, especially when they are to encounter with the enemies of true religion. Neither doth Moses alone teach vs this, but Christ himself also is of the same minde, as may appeare Math. 24.6. For speakiug of those troubles which should come vpon the worlde in the latter age thereof, he saith, how They should heare of warres and rumours of warres, but see that ye bee not troubled, saith he to the faithfull and beleeuing, as who should say, that feare of the aduersarie were not comely in them that make profession of the true faith. Marke this I beseech you brethren as many of you as feare the Lord; Moses commaundeth such not to dread, neither to be afraide: Christ commandeth such not to be troubled though they heare of warres, &c. Now therefore as men that professe the Lord to be your only stay and trust, lift vp your hearts, that it may bee knowne how you haue not professed in vaine, and that you are the true Souldiers of Christ Iesu, whom no force nor furniture of the enemie can feare, no rumours of warre can dismay, no hoastes of armed men can once abash or terrifie. If your hearts bee weakened at any time with the reportes of our enemies preparation against vs, knowe this for a suretie that whensoeuer you are dismayd therewith, that day ye beginne to

proclaime and shewe your selues men boyd of true faith. For why, such as are the true people of God, by the iudgement both of Moses and also of Christ himselfe should not be afraide of these things. May marke this one thing more. Moses saith to his brethren the Israelites: Be not afraide of them. Of whom doth he meane? It is manifest by the former verse he vnderstandeth the Anakins, that is to say, the Giants which enhabited the lande of Canaan, whom he chargeth the people of God not to feare, though they were men greater and taller than themselues. Might not the schollers of Moses feare Giants, and shall the schollers of Christ feare Spaniardes? Farre bee it of from the least of vs (brethren) euer to feare these enemies of the Lord.

To the intent that we may be the more courageous; let vs consider of the reasons which Moses adioyneth to his exhortation. The first reason is taken from the sauing presence of God among his people, or from his effectuall power and strong hande which he stretcheth ouer his Church to defend his enheritance and to destroye the enemies thereof. The Lorde your God (saith Moses) he shall fight for you, therfore be not afraide of them. As if hee had sayd, They are sure to ouerthrowe their enemies in battaile, whose parte the Lorde taketh, and for whom he fighteth: The Lorde himselfe he fighteth for you my brethren the sonnes of

Israel, therefore feare not but ye shall haue the victorie ouer them. This is a notable reason (dearely beloued) and much vsed in the Scripture.

In the 14. of Nomb. there is a notable place pertayning to the same matter which is here spoken of. For when the people seemed to take discomfiture by the tidings which the spies brought them concerning the inhabitants of Canaan, the spirite of the Lorde came vpon Iosua, and he comforted them on this wise. Feare not the people of the land (sayth Iosua) for they are but bread for vs. And he addeth the same reason which Moses vsed. Their shield (sayth he) is departed from them, and the Lorde is with vs, therefore feare them not.

With the like wordes doth the good King Ezechia encourage the Captaines and Souldiers in his time, which were readie to fight the Lordes battaile against the blasphemous boast of the proud Senacherib: as wee may reade 2. Chron. 32. Be strong and couragious (sayth Ezechia) feare not, neither bee afraide for the King of Ashur, neither for the multitude that is with him. His reason he adioyneth, There be more (saith he) with vs thē are with thē: with him is an arme of flesh, but with vs is the Lord our God for to help vs, & to fight our battels. Consider these things, my brethren; the Lord will fight for them that professe his trueth, and whome he fighteth for they shall vndoubtedly

vndoubtedly preuaile and triumph ouer their enemies be they neuer so well prepared to the battaile. Let vs then cleaue truely and vnfainedly to the Lord our God, so shall he fight for vs, and our enemies shall not be able to stand before vs. He that is a consuming fire shall goe forth on our behalfe, and the stubble of Spayne shall bee consumed to ashes. The whirle winde of his presence shal scatter them as chaffe, and his vengeance shall followe after and pursue them till they be vtterly destroyed.

We will desire peraduenture more speciall reasons and proofes in this case, such as may make vs see, that the Lord will fight for his Church in England (if it departe not from him) against all it Popish and Spanish aduersaries. Hearken then to the word of our God which is true and infallible.

The Lord himself threatneth to shed their blod which haue shed the blod of his Saints, as appeareth Deut. 32. 41. 42. I will execute vengeaunce on myne enemies (saith the Lord) and will reward them that hate me, I will make myne arrowes dronke with their blood, and my sword shall eate their flesh, for the blood of the slaine and of the captiue. But he will bee mercifull (saith Moses in the same place) to his land and to his people. Heere you see plainly declared vnto you (my brethren) how the Lord threatneth to destroy them, which haue spilt the blod of his Christian people. This is the word of the Lorde, and

therfore

therfore so sure and certaine, that albeit heauen and earth doe passe, yet no one iot of this shall passe, till it be all accomplished and fulfilled. Consider then of our enemies which threaten vs at this time, and for resistance of whom wee are assembled this day. Are they such as haue spared the innocent and harmelesse members of Christ Jesu? No verely. For it is notably knowne how much innocēt blod the Pope our chiefe aduersarie, and his Lieutenant the Catholique King haue shed in Christendome. The earth which greedilie drinketh in euery such thing, is wearie with drinking vp the blood of Christ his sheepe, which the woluish inquisitours of Spayne, and bloodthirstie tormentors sent out of the Romaine sea haue spilt. The histories are full of most lamētable tragedies, declaring the sauage, yea & more thē beastly crueltie of these our aduersaries toward innumerable christian people which neuer lift vp weapon against them, but were lead as sillie Lambes to the slaughter, not once opening their mouthes against their bloodsuckers. What then remaineth but that the Lorde now repay them againe, according to all that they haue done to his Saincts and children, and that the worde of the almightie be fulfilled on them, which saith, that he will make his arrowes dronke with their blood: which kinde of speech (beside other thinges) would not bee lightly ouerpassed by vs, considering the bowe and the arrowe are weapons

of

of defence, wherewith the Lorde hath armed our nation aboue the reſt. Let vs therefore bee aſſured, if wee conſecrate our ſelues wholly to God, and reioyce in this to continue the people of the Lorde, he will performe his promiſe in ſauing this his lande, and vs his people; but deſtroying our enemies with moſt fearefull deſtruction, cauſing the arrowes of vs Engliſh men to drinke the blood, and our ſword to deuoure the fleſh of theſe perſons, who haue powred foorth the blood of his Saincts without cõpaſſion as water vpõ the ground in great abundance. This the Lord will doe (if we go forward to ſerue him) though not for our ſakes, which are but miſerable ſinners, yet for his promiſe ſake, and for his Chriſtes ſake, whoſe name is called vpon vs.

This for their acts: Let vs yet come neerer vnto theſe our enemies, and ſee what the Lord in his worde hath determined againſt them. If we looke vnto the profeſſion of thoſe which bend themſelues againſt vs, wee may finde great matter to encourage vs withall. I ſtande not now to conſider and ſhewe vnto you, how the Lorde threatneth generally all Idolaters and ſuch as prouoke him with ſtraunge Gods (as they doe) that He will ſpende plagues vpon them, that he will beſtowe his arrowes vpon them, the ſword ſhal kill them without, and feare ſhall kill them in their chambers. Deut. 32. Onely that I would haue you to note which is written by S. Iohn, Reuel. 14. 8. 9. The

holy ghost hauing noted in the 6. 7. & 8. verses the breaking forth of the light of the gospel, and therevpon the fall of Babilon or the Romish sea ensuing and following, to declare how grieuously the Lord would bee offended with such, as after the decay of that Babilonish sea by the gospell of Christ, would not yeeld themselues obedient to the truth, but goe forward in cõmitting idolatrie or spirituall fornication with that whore of Babilon, whose shamefull abominations the Lorde had detected before their faces by the plaine preaching of the worde, he vttereth this most fearefull iudgement against them: If any man (saith an Angell from heauen) worship the beast and his image, and receiue the marke in his forehead or on his hand, (that is, either openly shewe himselfe a maintainer of that Romish sea, or secretly subscribe to ỳ abominations therof) The same shall drinke of the wine of the wrath of God, yea of the pure wine which is powred into the cup of his wrath; & he shall be tormented in fire & brimstone before the holy Angels & before the Lambe. Weigh this aduisedly with your selues my brethren for to encourage you with all. Ye know that the gospell hath now along time bene preached a fresh in the worlde, & Babilon ỳ is ỳ Romaine sea hath taken a great fall therby, notwithstanding we see that they which now threaten vs with warre and trouble, sticke stil to that whore of Babilon, they still worshippe the beast and his

Image

Image the Popedome, they delight to shewe themselues and write themselues Papists, they will not bee drawne from the breastes of that harlot, which the rest of Christendome abhorreth as a most filthie strumpet, and as the mother of all Idolatrie and spirituall fornication, they delight still more in her painted falshood than in the true and glorious beautie of the spouse of Christ Iesu: what remaineth therefore (deerely beloued) for these popish aduersaries of ours, but that they shall drinke of the wine of the wrath of God: that is to say, God will take vengeaunce on them in most terrible maner. Yea, but shall we be the instruments of the Lordes wrath against them, shall they be destroyed by vs, will some say? Although it skilleth not whether they be destroyed by vs or for vs, yet marke what is written Reuel. 17. 16. 17. The Kings which first gaue their kingdome to ꝑ beast, but afterward fell to hate the whore, they shal make her desolate and naked. They shall depriue her both of pompe and power, and shall leaue her succourlesse and friendlesse in comparison. Haue not wee (brethren) sometimes committed fornication with that Romish harlot, but doe wee not now hate her as much as euer we loued her; it is then greatly to be hoped, that if wee continue to hate her still withall her whorish tromperies and superstitions, we shall be the meanes of the Lord to make her vtterly desolate, by ouerthrowing these her onely defen-

dants,

dants, or by helping thereto.

This comfort and hope to preuaile wee haue by our enemies that threaten to assaile vs; let vs see whether any comfort and courage be ministred, by reason of those which are meanes to set them on and exhorte them to this assault. We doe all of vs knowe (deerely beloued) how the Embassadours which prouoke and stirre vp these and other Princes against vs are those rouing Iesuits, which sent from the Pope of Rome, creepe euery where into Kings courts, exhorting both them and their Nobilitie against vs. Hath the Scripture then determined what euent their counsailes shall haue, to what ende the Princes which are ruled by them shall come vnto? Yea verely: looke Reuel. 16. and you shall find it set downe there. Saint Iohn verse 12. of that chapter hauing (vnder the figure of Euphrates dried vp, by which meanes the olde Babilon was destroyed) prophesied the destruction of the Romish Babilon, he saith in the 13. verse, that He sawe three vncleane spirites like frogges come out of the mouth of that drakon, and out of the mouth of that beast, & out of the mouth of that false Prophet: The office of these frogges he describeth to bee this, to gather the Kings of the earth to the battell of that great day of God almightie. Meaning ẏ their purpose should be to stirre vp the Kings against the destroyers of their Babilonian tower, and to bring them to build

it againe, if it might be, but the Lord should otherwise dispose their labours, and himselfe take the cause of his children in hand, making battaile with them, &c. The whole difficultie of this place lyeth in knowing who are ment by these frogges. Some vnderstand the Popish schoolemen: but that cannot bee. First, because the Prophet noteth how these frogges should not come foorth till the decay and way made to the ouerthrowe of their Babilon; as for the schoolemen they were in the flourishing state of the Romish Monarchie. Secondly, it was not the office of the Popish schoolemen to go from one countrie to an other, from one Prince to an other, and to stirre them vp against the people of the Lorde: but these properties both of them agree to the Iesuites and to them only. For after the decay of the Romish supremacie they were inuented for this entent, that they might go from one King and kingdome to an other, stirring them to battaile against the decayers of their Babilon; And wee see that they haue not bene sluggish nor negligent in doing this. It is then out of all doubt and controuersie, that the Iesuits are ment by those frogges. What then shalbe the euent of the labours of these Iesuites? They shall gather the Kings (to battell against the Lord) to a place, saith S. Iohn, called in Hebrew *Har Mageddon*, the mountaine of *Mageddo* or *Megiddo*, a place famous by reason of great slaughter there committed, meaning that

they

they shall gather them to their owne destruction, as the whole text manifestly declareth. This serueth greatly for our encouragement (deerely beloued). The Princes which threaten vs are gathered by these Iesuits, not so much against vs as against the Lord himselfe, whose word we truely professe: therefore (if our iniquities and lacke of following our profession doe not make separation betwixt vs and the helping hand of God) the ende of those Iesuitish embassadours councell shall come vpon thē: that is, their gathering together shall bee to their owne destruction: for the Lorde will fight against them.

I will adde but this one reason for the perticuler persons, and I beseech you beare with me, if I be the longer in it, considering it poynteth out the verie time wherein we liue, and containeth our aduersaries by name. The place is written Reuel. 20. where it is sayd, that Gog and Magog shall gather themselues to battell, and shall compasse the tents of the Saincts about and the beloued citie, &c. For the more plaine vnderstāding wherof, I must needes declare ỹ meaning of that which goeth before in that chapter, and also of somewhat in the 12. which hath relation to the 20. In the 12 chapter of the Reuelation, after that Christ was ascended verse the 5. and the woman which is the Church, deliuered by flight from the Dragon, the Dragon went and made warre with the remnant

of her seede which keepe the commaundements of GOD and haue the testimonie of Jesus Christ: whereby is signified that Sathan should raise persecution against the true Christians, which was fulfilled in those tenne persecutions vnder the Romaine Empire, which ended Anno domini 367. Here S. Iohn leaueth to speake of the dragon, and speaketh no more of him till the 20. chapter, where he beginneth at the time whereat he left before. As if one should demaunde of S. Iohn what became of the drakon after those persecutions, he aunswereth from the end of those persecutions to the terme of a thousand yeeres more the deuill shall be bound vp, meaning that he should not raise any such open persecution against the Church for the faith, it might bee demaunded then what should become of such as were slaine in those persecutions. S. Iohn aunswereth verse 4. they shall liue and raigne with Christ al that thousand yeeres. Some might aske againe: what shall bee the state of the people from that yeere 367. to the end of those thousand yeers. S. Iohn aunswereth, They shalbe dead in sinnes and trespasses euery day more & more through the ignorance of the trueth of Gods word, but at the end of those thousand yeers they shal reuiue againe. With what resurrection shal they reuiue? shal their bodies thē rise out of the graue. No, saith S. Iohn, they shall liue againe by the first resurruction, or rising of the man from sinne: for at the ende of those

thousand

thousand yeres. 1. Anno domini 1367. the gospel shall breake forth againe, (and in dæde then Wickleiffe began to preach) and men shall reuiue againe by the meanes of the true preaching of the worde that then shall be.

Some might further aske, what shall Sathan then bée bound vp still after this time of one thousand yeeres expired, that is after the yeere 1367? S. Iohn answereth, no; but he shall bee loosed againe, and shall fall to persecuting of the truth then preached, which persecution shal last for a little season. verse 3. After all this (to come now vnto our selues) it might bee demaunded by whom Sathan should persecute the professors of the trueth that short time, Saint Iohn answereth by Gog and Magog, whome hee should at the last stirre vp to make warre against the Saincts. Ye see now we are come (deerely beloued) vnto our owne time. The Gospell which lay hidde as it were till the yeere 1367. than began to shine forth againe by the preaching of Wickleife, since that time which is but a shorte space in comparison the professors of the Gospell haue bene persecuted: now Gog and Magog make warre against the true professors of Christianitie. Who are meant, will some say, by Gog and Magog. Concerning Gog, looke Ezech. 38. and 39. and there you shall see that Gog is called the Prince of Mesech and Tuball: by which Tuball are vnderstood the Italians

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and Spaniardes (as the learned may see in Iohn Funcius his diuision of the world in his chronicle) by Mesech the Turkes, by Magog the Tartarians, and wee doe all of vs knowe, that these are they which at this time doe persecute Christianitie, the Turkes in the East Church, the Spaniards and Italians in the West and North partes of Christendome. We see then who are Gog and Magog, as also that our enemies which warre against vs, that is to say, the Italians and Spaniardes are a parte of them; what comforte haue wee by this, or how doth this put vs out of feare by shewing that the Lord will fight for vs; that which followeth in the text will strengthen vs in the Lord. For the holie ghost telleth vs plainly, that Gog Magog shall compasse the tentes of the Saincts about, but fire (sayth he) came downe from GOD out of heauen and deuoured them. verse. 9. Whereby is meant either that God will plague, punish and destroy them with most terrible iudgements from heauen, according to the phrase of the Scripture, Psal. 18. 12. 13. 14. Psal. 11. 6. Or els that the last iudgement shall come vpon them, and take them in their wickednesse, & whilest they are warring against the Saincts and people of God: both which are of force and sufficient to encourage vs. For if the Lorde will fight for vs with vengeance from heauen against our enemies, against the Popish Italians and Spaniards by name (which are a

parte

parte of Gog) what more auaileable to encourage vs against them. Or els if the Lord will hasten his iudgement, and for the saluation and deliuerance of his people, whom Gog and Magog hath compassed his Saincts about to destroy them, wil oppresse them with that reuenging fire which shall accompanie that last iudgement of his: what can bee a greater consolation then this, that our brethren wheresoeuer and we shall not long fight and striue against these enemies of ours, before the day of iudgement shall come and vtterly destroy them. O my brethren, I beseech you in the name of Christ Iesu, let vs not once faint nor be afraide, ye see the times agree, the enemies are named, the trouble is begunne (in some places a good while since (let vs not doubt but the Lorde which neuer deceiueth will performe his promise in due time, & take vengeance on our enemies. In ỹ meane season let vs be couragious for our people, for our true religion, & for the cities of our God, & let the Lord do that which is good in his eyes. 2. Sam. 10. 12

For the persons hetherto, let vs now weigh the comfort and consolation which we haue by the causes for which they assayle vs, and in confidence wherof we prepare and addresse our selues against them. It appeareth (deerely beloued) by that which is written Iud. 20. how they which set vppon any to destroy them should haue a good cause, otherwise they cannot hope and looke for the helpe and

assistance of the almightie: The rest of the Tribes when they make themselues readie to battaile against the Beniamites, it is for want of reformation and punishing of men which had committed most shamefull and detestable filthinesse with a Leuites wife, neither that alone but moreouer had murdered her by that meanes. Haue our enemies any such cause of warring against vs? Verely no. Wherefore then are they gathered together, wherefore doe they threaten Fire and Sworde? There is no doubt whatsoeuer bee pretended; the setting vp againe of their Romish religion, the suppressing of the Gospell now preached among vs, the satisfying of the bloodthirstie minde of their proude Pope is altogether entended by this warre of theirs. This ought then to turne vnto our comforte, and setting all feare a parte to cause vs vnder hope of the Lorde his helpe and assistance, to goe with couragious heartes against them.

They assault to driue vs from the the Lorde, wee defende that wee may not bee seperated from him: they fight to bereaue vs of the true preaching of the worde the onely comforte of our soules, wee striue to keepe, continue, and encrease it amongst vs: they bende themselues to fulfill the minde of Antichrist, wee withstande to accompish the minde of Christe: They warre to bring Poperie the sincke of all sedition and vngodlinesse

godlineſſe amongſt vs, wee reſiſt to keepe it out, and to retaine trueth the mother of peace and godlineſſe ſtill in the lande: Thus they fight for an euill, wee for a good cauſe. Then let vs boldly fight this battaile of the Lorde. For ſeeing they doe not come out againſt our Soueraigne and againſt our Countrie for any Euill that they haue founde in them, but onely riſe vp to perſecute vs and to ſeeke our ſoules for profeſſing the trueth, and doing after that which is right and equall, let vs not doubt but The ſoules of our Soueraigne and of her people are bounde vp in the bundle of life with the Lorde their God, and that GOD will caſt out the ſoules of our enemies as out of the middle of a Sling. 1. Sam. 25.

Remember that worthie exhortation of Jeſus the ſonne of Sirach chap. 4. of his booke. Striue (ſayth he) for the trueth vnto death, and defend iuſtice for thy life, and the Lord God ſhall fight for thee againſt thine enemies. For why his delight is to defende his trueth, and he taketh pleaſure in maintayning the good cauſe of his children and choſen people.

Theſe things being ſo: Conſider I beſeech you (deerely beloued) the moſt comfortable examples of the holy Scripture, written for this entent and purpoſe, that wee being preſſed in like caſe might haue hope to prenaile and ouercome in like maner.

Although the Lorde in great mercie hath sowne our land both with men and cattle, he hath taught our handes to warre and our fingers to fight: he hath not bene to vs as an heath or a drie vnfruitfull grounde, but hath blessed vs plentifully with all things necessarie for our defence and the withstanding of our enemies. Yet suppose that it were not so. Let it be that wee were but fewe and our aduersaries many in number, should that dismay vs which professe the trueth: God forbid. Did not Abraham with 318. men of his owne house and no more, follow after and pursue foure wicked Kings with their whole retinue, and came home againe from the slaughter of them with safetie: Gene. 14. Did not Iosua with a small hoast in comparison subdue and vtterly destroy 31. Kings and all their people: Iosua. 12. Did not Barake hauing at his feete but tenne thousand men ouerthrowe Sisera, his nine hundred Charets of yron, and all his hoast with the edge of the sword: Iudg. 4. Did not Dauid with foure hundred men alone set vpō the hoast of the Amalakites, and smot them from the twilight euen vnto the euening of the next morowe, so that there escaped not a man of them saue foure hundred yong men which rodde vpon Camels and fled: 1. Sam. 30. 27. Did not Adino a counsailer to King Dauid slay himselfe eight hundred at one time? Did not Eleazar the sonne of Dodo, one of the three worthies of Dauid defie the Philistines

his

his owne selfe, did he not arise and smite the Philistines till his hand was wearie and claue vnto the sworde, by whose meanes the Lord gaue so greate victorie that same day that the people returned after him not to fight but onely to spoyle? Did not three of the Captaines of the same Dauid when he longed to drinke of the water of the well of Bethelem, breake into the hoast of the Philistines that was there, and drewe water out of the well and brought it to Dauid? 2. Sam. 23. Let it bee that there were amongst vs neither speare nor shield, nor any weapon of warre, should wee therefore shrincke backe at the sight and assaulting of these our Popish aduersaries? GOD forbid? Did not Shamgar with no better weapon then an Oxe goad destroy 600. of the vncircumcised Philistines and so deliuer Israel? Iudg. 3. Did not three hundred persons and no more vnder the conducting of Gedeon, by blowing the Trompets which they held in one hand and breaking the flaming pitchers which they held in the other, discomfite the hoast of the Midianites? Iudg. 7. Did not the Lorde with the sounde of Rammes hornes and the showte of mens voyces ouerthrow the high and huge walles of Hiericho? Iosua. 6. Did not Ionathan with his armour bearer alone (what time the people of Israel had neither sword nor speare among them to helpe withall) set vppon the mightie hoast of the Philistines and ouerthrewe them? 1. Sam. 14. Let

vs not feare then, a ſmall companie of the houſe of faithfull Abraham will ſerue to put foure Anti-chriſtian Kings to flight: one Ioſua will be enough to ſubdue 31. Princes of Canaan: Euery Adino will kill his eight hundred: One Eleazar will ouercome the whole hoaſt himſelfe, &c. An Oxe goad were weapō enough in the hand of one faithfull Shamgar to kill 600. popiſh Philiſtines withall: An Aſſe iaw wil ſerue the Nazarite of the Lord to ſlay a thouſand of them. Neither thinke (deerely beloued) that theſe are ſuch extraordinary examples as we may not hope in ſome meaſure to match thē in our ſelues. For the promiſe of the Lord is generall to the godly and faithfull which warre in defence of his truth. Fiue of you (ſaith he) ſhall chaſe an hundred, and an hundred of you ſhall put tenne thouſand to flight. Leuit. 26.

Though wee faile in theſe outward things, yet there is a notable place in the ſecond of Daniel ſeruing to the great comfort of Chriſtian men, and ſuch as haue renounced the truſt and confidence in man to followe Chriſt Jeſu alone. The Prophet expoſiding the viſion of Nebuchadnezar, ſheweth how by the foure formed Image were vnderſtood foure Monarchies of the worlde: as by the head of golde, the Chaldean Empire: by the breaſt and armes of ſiluer, the Perſian kingdome: by the belly and thighes of braſſe, the Macedonian Monarchie: by the legges of yron with feete partly of yron

and

and partly of clay, the Empire of the Romaines: which, as yron breaketh in peeces and subdueth all things, so should that ouercome and subdue all other Monarchies of the world, and be the last of the foure. After this, saith Daniel, where as a stone cut out of the mountaine without hands smot the Image vpon his feete and brake them to peeces and destroyed all, the meaning is (saith the Prophet) that the kingdome of Christ shall subdue the last or Romaine Monarchie, and in that all the rest: as for the kingdome of Christ it shal endure and stand for euer, by the kingdome of Christ not vnderstanding the person of Christ alone, but referring that worde to the whole bodie of his Church also. Brethren, let vs meditate on this to our comfort: wee make no question nor doubt but that wee are of the Church and kingdom of Christ, after whose name wee desire to be called (not Catholiques) but Christians, and wee assuredly trust that wee are so, as many of vs as doe faithfully beleeue the Gospell now truely preached among vs. What then remaineth (deerely beloued) but that we assure our selues how the kingdome of Christ, whereof we are, shall neuer bee destroyed, but shall become a greate mountaine, and fill the whole earth, as Daniel saith. We see (brethren) the most parte of this prophesie fulfilled, the 4. Monarchies destroyed, ỳ gospell set vp and prevailing euery day more & more, the nũber of true Christiãs euery where encreasing

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euen vnder the Crosse: let vs not then doubt of the ende of these beginnings, to wit, that Christ shall preuaile more gloriously euery day by his Church, till it hath brought the remnants of that last and Romaine Empire (whereof our enemies ẏ threaten vs are in a maner the summe) to vtter and perpetuall desolation. For Christ in his Church and kingdome (that the Scripture may bee fulfilled) must needes triumph ouer the Romaine Monarchie and the adherents thereof. Some will say peraduenture: why, the Papistes also and our enemies say as much for themselues, they boast how they are the Church of Christ, and Popedome Christes kingdome, wherefore nothing letteth but that this may serue their turnes as well as ours. The aunswer is easie (deerely beloued) Papistes are not of Christes kingdome. The reason is manifest, Christes kingdome is appoynted to subdue as al other, so the Romaine Monarchie and Empire whether the beast or image of the beast: doe the Papistes fulfill this? May cleane contrarie they with their Pope and Catholike King doe all that they can to restore it, and to bring againe that Romaine supremacie, which Christ by his Church hath ouerthrowne, into euery corner of the world. Will the kingdome of Christ labour to build vp that which the kingdome of Christ hath destroyed? No verely; but whatsoeuer they bee which goe about that (as our Popish and Spanish aduersaries doe) they are

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out of all question of the kingdome of Antichrist. To conclude therefore and to make an ende of this reason; the kingdome of Christ (wherof are as many as professe and practise the substance of our religion truely, and whereof no Papistes are) shall bruse the Romaine Monarchie in peeces, till it become like the chaffe of the sommer flowers, and the winde carie it away, that no place be found for it any more, saith the Prophet Daniel; wherupon it must needes followe that they and all the endeuours of them which labour to restore and set vp againe that Romaine supremacie shall come to nought. I reason not of ꝑ maner how these things shall be done; it is enough for vs, to know that God will set vp Christes kingdome, and make that it shall triumph, especially ouer the Romaine Monarchie and defenders thereof, or any that labour to restore it, as these our aduersaries doe.

Thus ye see (deerely beloued) how the Lorde will fight for his seruants and by them; that he will fight against them that haue shed the blood of his children, as these our enemies haue done; that he will powre his vengeance vpon the adherents of the whore of Babilon, by the hand of those which hate her, as I trust all true English men do; that he will fighe against them that are gathered against his Church at the prouocation of those croking Iesuites; that he will fight from heauen with fire and most terrible iudgements against Gog & Magog,

whereof

whereof these our enemies are a part, as I shewed you. Wherefore all these things considered and thought vpon crie vnto vs; feare them not, because the Lord which goeth before vs he wil fight for vs, especially so manifold causes, wherein he hath promised to helpe his, being added,

Some Papistes will obiect peraduenture: Nay, but the Lorde he goeth before your enemies, and therefore ye cannot stande. Let vs therefore see what that phrase employeth, to the entent we may bee assured whether the Lorde goe before them or vs: and so consequently may bee farre of from fearing them as becommeth the true children of God.

When Moses saith, The Lorde goeth before them, he meaneth that he was their guide by whō they were conducted, their Captaine whom they followed, and vnder whose banner they warred, which therefore would saue and defende his faithfull Souldiers. Doth this agree to the religion of these our enemies? No verely. Why so? Consider the reason (déerely beloued) and you will easely finde it.

1 They which will in no wise be content, vnlesse they may haue a mortall man goe before them in the person of Christ, and as his pretended Vicar in their Church, they shewe that the Lord himselfe goeth not before them: for what absurditie were it to haue a Liuetenant or Vicar where the Prince himselfe

himselfe is not onely in presence, but moreouer supplieth the office of going before his people. Yet this doe our aduersaries: for albeit Christ continually goe before his Church and people in his owne person, yet they will not bee content vnlesse they may haue an idolatrous person vnder the name of his Vicar bee their guide and goe before them in their Church: which declareth that the Lorde Iesu Christ himselfe goeth not before them. For then what needed a Vicar exercising such authoritie, if the Lord himselfe fulfill the office and goe before them in his owne person.

Adde hereunto that they pray vnto Saincts, desiring them to pray vnto the Lorde for them; which were both needlesse and foolish, if it were so that the same Lorde which calleth all his faithfull vnto himselfe and not to the Saincts, were present and went before their Church and euery member thereof, as wee beleeue he doth his true Church and euery member of it.

For what a straunge matter were it to desire a Sainct, which is farre of, and whereof one hath no sureite that hee heares him, to speake in his behalfe vnto the Lorde, who standeth by him and goeth immediatly before him that praieth, hearing his suite.

2 Moreouer, the Scripture is plaine which teacheth vs that there is no agreement betweene God and Beliall, with Christ and an idoll, so that there

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is no doubt but he withdraweth his presence where the idoll is aduaunced, and goeth not before them before whome the idoll goeth. Consider than of our enemies (deerely beloued) doe not they carrie before them the idolatrous hoast or masse-cake, yea as the Israelites sayde to their golden calfe, These are thy Gods, O Israell, which brought thee vp out of the land of Ægypt, do not they say in like manner to their breaden God, This is our very Sauiour O ye Catholiques, which died for vs and deliuered vs from hell and damnation? Forasmuch then as that filthie Idoll goeth before them, it is apparant that Christ our Lord, who can not agree nor will not ioyne with Idols, goeth not before them; that he conducteth them not, and that they fight not vnder his banner.

As for vs (brethren) we knowe and feele the effectuall presence of Christ our Lorde to bee such to vs ward, so mightie, so auaileable, that we neither desire a visible Vicar generall, nor flie to inuisible Saincts; wee abhorre and detest their idolatrous Masse, withall the whorish attire thereof; and therfore trust that our Lord he goeth before vs (especially if we flie from all other things which may prouoke him to forsake vs) and that he will fight for vs, in such sorte that we shall not neede to feare our enemies.

Let vs come to the second reason of Moses exhortation, which (as I shewed you before) is taken

from

from their former tryall of Gods protection in the land and deliuerance out of the land of Ægipt; or is grounded vpon the right vse of Gods benefites and deliuerances, which his children afore time haue receiued. For verely, God therefore deliuered his people at one time, that they hauing thereby experience of his good will and power, might by faith resort vnto him another time, and trust to his helpe and assistance, and receiuing helpe praise him therfore. That I may not bee tedious vnto you in this poynt, I will bring one example and proofe, which for the cleere euidence thereof may serue in steade of many.

In the 1. Sam. 17. there was a notable combate towarde betweene Dauid and Goliath; the holie Ghost describeth both the champions (that men seeing how great a Giant was vanquished by so weake a person, might not trust in force of man but in the Lorde) as for example, Goliath was a man of great stature, Dauid but a little one; Goliath was grimme and rough, Dauid ruddie and tender; Goliath had armour and bootes of brasse, Dauid could not beare any; Goliath was armed with a mightie shield and a speare like a Weauers beame, Dauid had nothing but a sling and a stone of the brooke in it. When Saule sawe this vnequalnesse in the match, he goeth about to withdrawe Dauid from the combate, as one that in his iudgement was sure to fall before his enemie. Dauid

with an inuincible courage answereth againe in the presence of the King, & to proove that the Lord would fight for him and giue him the victorie ouer his aduersarie; he prooueth it by the former triall which he had of Gods defence and protection to himwarde, on this wise: Thy seruant, O King (saith Dauid) kept his fathers sheepe, and there came a Lyon and likewise a Beare and tooke a sheepe out of the flocke, and I went out after him & smot him, & tooke it out of his mouth, and when he rose against me, I caught him by the beard and smot him and slew him, so thy seruant slewe both the Lyon & the Beare, what doth he conclude hereupon. Verely, from this experience and triall he reasoneth in this sorte, The Lord (saith he) which deliuered me frō the pawe of the Lyon and from the pawe of the Beare, he shal deliuer me from the hand of this Philistim. By the former protection of God against the Lyon and the Beare, he assureth himselfe and proueth that he would also deliuer him from the vncircumcised Philistine. So in like maner (deerely beloued) the triall which we haue had hertofore of Gods deliuering of vs from these & such like enemies ought to be so many assurances to all thē that feare God, that the Lord will now also deliuer vs and destroy them, if wee humble our selues vnder the mightie hand of the Lorde, and obey him. Let vs therefore consider what the Lord of late hath done for vs.

First

Firſt, when the Spaniard was here in the daies of Queene Mary, and had both occaſion giuen thē to worke vpon, knowing that our gracious Soueraigne, the enemie of their popiſh religion, ſhould ſucceede her ſiſter, and alſo had friends enough to further their purpoſe, the moſt of the Realme at that time being Popiſhly enclined and giuen; did not the Lorde euen then deliuer vs from theſe enemies of ours when they were in this Realme and had more friends, and ſhall he not now deliuer vs when they are out of the Realme, and haue leſſe friends by hundred thouſands amongſt vs.

Secondly, in ỳ 12. yere of her Maieſties raigne, when ỳ Guiſians of France & Spaniards together wrought a cōmotion here in our own land, making therby a way to their deuiliſh purpoſe againſt this realm & countrie of ours, did not ỳ Lord ſuppreſſe their endeuors, & diſapoynt thē, ſauing vs frō their hands, who thought to haue embrewed thē in our blood? The Lord which ſaued vs frō theſe enemies at ỳ time, he ſhall likewiſe preſerue vs now & at all times hereafter frō the ſame, ſo long as we returne not to the Romiſh & heathniſh abhominations, but haue care to followe that truth which we profeſſe.

Laſt of all, when Campion & his complices of late daies practiſed ỳ bringing in of forrain power, the deſtruction of our Prince & countrie, did not the Lord ouerthrow all their practiſes & ſaue vs! why ſhould wee then diſtruſt of our deliuerance at this

time also, if we continue and goe forward to walke with the Lord. Let vs therefore conclude: The Lord which goeth before vs he will saue vs from these our enemies, according to all that he hath done for vs against them heretofore of his mercie and goodnesse.

To these consolations, there is somewhat that being cast in and muttered by Popish spirites or such like, may seeme to haue some force and abilitie to discourage weakelings, whereunto for that purpose some aunswer is necessarie.

First, they put in mens heads that our enemies are politique, and therefore must needes preuayle. I aunswere, so was Ahitophell the counsailor of Dauid, yea so politique, that when one had asked councell of Ahitophell, it was as if he had asked councell at the Oracle of God himselfe, in such estimation was that man for his policie both with Dauid and all the people: notwithstanding, when he employed his policie to worke vngodlinesse, and to set vp the ambitious and wicked Absalom and to put downe the godly Dauid, the Lord turned his councell into foolishnesse. 2. Sam. 17. So brethren, let vs assure our selues, that for as much as their whole policie tendeth to the aduancement of some wicked Absalom, the deposing of our faithful Soueraigne, and the working of wickednesse, the Lord will turne it into foolishnesse and destroy it, according to that which is saide Iob. 5. 12. 13. 15. The

Lord

Lorde ſcattereth the deuiſes of the craftie, ſo that their hands cannot accompliſh that which they doe enterpriſe: He taketh the wiſe in their craftineſſe, and the councell of the wicked is made fooliſh. But he ſaueth the poore from the ſword, from their mouth, and from the hand of the violent man. Moreouer, for as much (deerely beloued) as they bend their whole policie to the ouerthrowing of our profeſſion and religion, let vs not bee any whit afraide of their politique heades. For why, to vſe policie againſt the truth is to vſe it againſt the Lorde himſelfe, againſt whome no councell can proſper, as it is ſaide, Prouerb. 21. There is no councell, there is no wiſedom, there is no vnderſtanding againſt the Lord.

An other thing there is which somewhat mooueth thoſe that put not their cõfidence in the Lord, which is this, becauſe they ſee our enemies ſo forward to miſchiefe, that they addreſſe themſelues to meete vs and come vnto vs in our owne countrie. For aunſwer herevnto, it is a moſt notable hiſtorie and moſt fit in this caſe, which wee finde written 2. Reg. 9. Declaring how the Lord is wont many times to render blood againe in that place where blood hath bene ſhed: As for example, Ahab and Ieſebell his wife ſhed the blood of Naboth in the field of the ſame Naboth, it was therefore the ordinance of the Lorde that there the blood of Ieſebell and of Ahabs ſonne ſhould be ſhed againe. This

was Iehu appointed to execute, who when he went about it, Iehoram by the secret worke of God, being at the first in another place, met him in ỳ field, & there was slaine: consider then with your selues (deerely beloued) who are now sayd to come out against vs; are they not men sent from the Pope and King of Spayne? Were not the Spaniards in this Realme, in the daies of Queene Mary, partakers in the shedding of the blood of Gods children? for might not their Catholike King haue wrought the preseruation of these Martirs, was not his consent and theirs in the making and playing of that tragedie, was not the Italian Nimrod the chiefe causer of that bloodshed? What then may wee thinke (deerely beloued) concerning their entent of assaulting vs here in this lande? Uerely (if wee got forward to feare the Lord) there is great hope that the Lorde hath hardned their hearts, and put in their mindes to come hether, to the entent he might here requite them ẁ blood again, who were in this place partakers in the shedding of the blod of his saincts.

Thus I haue shortly (my bretheren) shewed you, according as this portion of Scripture gaue occasion, with what comforte and courage, with what hope and expectation of victorie wee ought to prepare our selues against these enemies of the Lord, abuse not (I beseech you) neither misconstrue mine exhortations. You will aske peraduenture, how that may bee done. Uerely, what I haue sayde,

whatsoeuer I haue brought for your encouragement, as I haue done it in simplicitie and single meaning, grounding on the word of our God: so if any doe thinke that line they well or ill, seeke they to knowe God aright or abide they in ignorance, they shall enioye the promises of the Scripture which I haue alledged, let such knowe that these comfortes pertaine not to them. For I haue sayd nothing, but that which tõtaining promise of helpe to them that are the true Church, doth so farre appertaine to vs, as by embracing that true interpretation and profession of Gods worde (which our enemies are voyde of, and without which none are the chosen people of God) we declare our selues to be the true Church of Christ, as out of all question our popish aduersaries are not. To the entent therfore that we may not glory in our profession alone, crying the Temple of the Lorde, the Temple of the Lord is amongst vs, and therfore to vs simply doth al belong, obserue (ẏ as our professiõ doth minister hope vnto vs, so ẏ we may be assured to prouaile) 3. things necessarily to be performed of vs.

1 The first is, that we trust not in our own valiantnes or furniture to the battel but onely in the Lord. In this confidence little Dauid did set vppon the great Giaunt Goliath and preuailed. Thou commest to me (sayth Dauid) with speare & shield, but I come to thee in the name of the Lord of hostes, that is to say, trusting in him and

not in worldly weapons or defence. My hart trusted in the Lord (saith the same Dauid) and I was holpen. Psal. 28. 9. Likewise the Prophet Hanani. 2. Chron. 16. teacheth vs the same lesson. For speaking vnto Asa the King, he saith on this sorte: Because thou hast rested on the king of Aram and not trusted in the Lord thy God, therefore is the hoast of the king of Aram escaped out of thy hande. The Æthiopians and the Lutims were they not a great hoast with charrets and horsemen, yet because thou diddest trust in the Lord he deliuered them into thine hande. By all which we may perceiue how the Lord is readie to helpe them which trust in him: as for such as trust in the arme of flesh he giueth them ouer to the pray, or disappoynteth them of the victorie which they hoped for, least they might say, how they preuailed by the strength of their owne hand. Wherefore let vs so prepare our selues to the battell, let vs so exercise the weapons of this earthly warfare that wee trust not in them but in the Lorde, and no doubt our enemies shall fall before vs.

2 A second thing required of vs in this case, is that we put away vngodlinesse farre from vs, that wee repent vs of our sinnes, and giue our selues to holinesse of life, and a diligent following of the commaundements of God. This rule the Lorde teacheth vs, Deut. 32. 9. When thou goest out with the hoast against thine enemies (sayth the Lord)

Lord) keepe thee then from all wickednesse. So Leuit. 26. he promiseth victorie to his people on this condition if they serue him. Keepe my Sabbaths (saith he) reuerence my sanctuarie, walke in mine ordinaunces, keepe my commaundements, then shall yee chase your enemies, and they shall fall before you vpon the sworde. Againe, Deut. 11. If ye keepe diligently these cõmaundements no man shall stand against you. Moreouer, Deut. 28.7. If thou shalt obey diligently the voyce of the Lorde, and doe all his commaundements, the Lorde shall cause thine enemies that rise against thee to fall before thy face. Consider this (deerely beloued) for this purpose and entent, that ye which feare the Lorde may haue confidence in the day of battell, and that such as being appointed in the behalfe of our countrie to goe against our enemies knowing this, may labour to reforme themselues in knowledge and behauiour, before they set foote into the battell, least there the vengeance of the Lord ouerthrowe them. It is thought of some wicked persons, that to haue a payre of Dice in the one hand and a whore in the other, this is Souldierlike; but wo vnto such, for these are poynts of vngodlinesse, which must by all of them be put away which will bee assured to prosper in battell against their enemies. Wee reade in the seuenth of Iosua how Achan sinned against the Lord in the excommunicate thing, for which cause

three

three thousand men of the hoast of Israell (though they were the onely true professors of the world at that time) fled before the men of Ay, and the men of Ay smote of them vpon a thirtie and sixe men: beware therefore that ye purge your selues before the fight, for the battell is the Lordes place of execution, and the enemies are his axe which he holdeth in his hand, therewith to destroy all those that with a stiffe necke and a rebellious heart goe on in breaking the commandements of the Lord. Some will say, what is this a rule for Souldiers onely? No verely, but for all generally as well as for thē. It standeth euery one of vs vppon to amende that which is amisse in vs. The oppressor of the Lordes Prophetes, vnder what colour soeuer hee doth it, must take heede that he leaue; the blasphemer of Gods name must now begin to hallowe it; the peruerters of iudgement must now giue vpright sentence; the robbers of ỹ church must now liue of their owne labors; the proud must now be humble; ỹ liar must now speak truth; ỹ adulterer must now keepe his vessell in holinesse; the contemner of the worde must now begin to embrace it; the lukewarme Gospeller must now become zealous; yea euery Magistrate in his place, so farre as his authoritie will stretch in godlinesse, must effectually looke to it, that sinne be suppressed, so shall we prosper against these aduersaries of ours.

3 The last thing which is required of vs in this

case,

case, is that according to the present occasion ministred, we resorte daily and diligently vnto the Lord in humble and hartie prayer, desiring the assistance of his mightie hand in the time of neede and necessitie. This if we do (brethren) let vs not thinke that the Lord will send vs backe without comfort. For why his promise is, That if wee call vpon him in the time of trouble he will heare vs and deliuer vs. Psal. 50. 15. and hereunto the manifolde examples of Gods word giue testimonie. When Iosua was gone out to fight against Amaleck, Moses prayed earnestly vnto the Lord in the behalfe of his people, and by this meanes the Lord gaue victorie to Israel, so that Iosua discomfited Amaleck and his people with the edge of the sworde. Exod. 17. When Iehoshaphat in battell at Ramoth Gilead against the Aramites was in daunger to be slaine, he cried in prayer to the Lord, and the Lord caused the men of warre to departe from him. 1. Reg. 22. 32. When Ietur and Naphish cried vnto God in battell he heard them, because they trusted in him. 1. Chron. 5. 19. When Ierusalem was besieged of the boast of Senacherib, Ezekiah then King of Iudah and Isaiah the Prophet ioyned together in prayer vnto the Lord, at whose petition, the Lord sent an Angell which destroyed all the valiant men and the Princes & Captaines of the hoast of the King of Ashur, to the number of an hundred fourescore & fiue thousand. 2. Chron. 32.

Among

Among other, that is a most comfortable place which wee finde written Luc. 18. where the wicked Iudge which neither feared God nor reuerenced man, though of long time he would not doe the poore widowe iustice against her aduersarie, yet at ꝑ last because of her importunitie he did her right: Wherupon our Sauiour concludeth, saying: And shall not God auenge his elect which crie vnto him day and night, yea though he suffer long for them, I tell you he will auenge them quickly. You see (deerely beloued) how much the Lord regardeth the earnest prayers of his children crying for helpe vnto him against their wicked aduersaries. Let vs therefore neuer cease, let vs put before God euery day the humble supplication of our harts for the reuenging of the blod of our brethren, which these popish Aramites haue slaine here, in Flanders, or els where; let vs be importunate with the poore widow and neuer giue ouer, till we haue aunswer of comforte from the throne of the Lorde. He is not an harde harted or vnkinde, but a most mercifull father to them that lift vp pure harts and hands before him: he will not laugh at the teares of his children, but his compassion will be moued, and the fire of his ielousie will burne and breake foorth against these our aduersaries, who assault his spouse and Church in England to enforce her to commit fornication with them, and to forsake that faithfull couenant which she made with the

Lord.

262.

Lorde. Thus ye see (deerely beloued) what comforts the Lorde hath layd vp for them that profesſe his trueth ſincerely, and that we alſo ſhall aſſuredly enioye them, if as wée ſhewe our ſelues by our profeſſion to be of that kingdome of Chriſt, which ſhal ſubdue all the kingdomes of the world, of the number of thoſe Saincts which God hath promiſed to deliuer from the hands of Gog and Magog; ſo we truſt not in our owne ſtrength but in the Lorde only; forſake our iniquities from the bottome of our hearts, and pray earneſtly to our heauenly father (not in the name of Saincts, as our aduerſaries doe) but in the name of Chriſt his only ſonne our Sauiour, to bee a tower of defence and a mercifull protectour vnto vs. God of his mercie graunt. &c.

FINIS.

Laus ſoli deo.